

Labor Day, 1951

One of the best definitions of Labor Day we have seen appears in the special 1951 Labor Day Statement issued by the Social Action Department, NCWC. It is a day, says the Statement, which the nation has set aside

to call the attention of people generally and of working people in particular to the fact that they possess a God-given dignity and are charged with obligations of brotherhood to one another and of service to their fellowmen.

These are high ideals and the American trade-union movement, like all other human institutions, falls short of them. It is occasionally selfish, sometimes shortsighted, now and then seemingly deaf to the noble urgings of justice and brotherhood which gave it birth. In recent years some of our fellow-citizens, with questionable motives, have been exceedingly critical of organized labor and have not permitted any of its faults and blemishes to go unnoticed. This constant criticism, with no word of praise spoken to offset it, has led many nonunion people to form, perhaps unconsciously, an antiunion mentality. Such a development is unfortunate at any time, but especially today when world communism menaces the nation's security. In the grim struggle forced on us by the Red Fascists in the Kremlin, not the least significant part of our strength lies in the democratic nature of our trade unions and their resolute opposition to Soviet totalitarianism. Not enough Americans realize that the CIO and AFL have been and are in the forefront of the fight against communism, and that both can show scars of the struggle—which is more than many of their fellow-citizens, including some of their loudest critics, can say. Under these circumstances it is a special pleasure to greet the American trade-union movement on Labor Day and to assure it of our continued sympathy and discerning support.

Mutual security program jeopardized

With an exasperating display of irresponsibility the House passed on August 17 an inadequate funds bill for the Mutual Security Program. In the judgment of our leaders, civil and military, that program is our best hope 1) of avoiding World War III, and 2) of winning it if, despite our best efforts, it should be forced on us. The President wants \$8.5 billion to carry the program out, with \$6.3 billion ticketed for strictly military aid to our allies. The House approved a bill calling for approximately \$7.5 billion, with \$200 million of the cut coming from the military part of the program. The manner in which this reduction was voted is even more reprehensible than the cut itself. The Appropriations Committee had approved a reduction of \$651 million. At the last minute, shortly before the final vote was taken in the House, Representative Carroll B. Reece (R., Tenn.) introduced an amendment to cut down economic aid by another \$350 million. The amendment passed by a vote of 186 to 177. Since there are 435 members in the House, it is clear that no less than seventy-

CURRENT COMMENT

two Representatives failed to show up for one of the most important votes of this or any other session. Even when allowance is made for sickness and other legitimate excuses, such absenteeism is disgraceful. Unfortunately, only a small prospect exists that the Senate, which over the past ten years has shown greater responsibility in handling appropriations, will undo the mischief done in the House. On the contrary, there is a strong movement, with Senator Walter George (D., Ga.) in the lead, to outdo the House and whack at least \$2 billion from the bill. That kind of "economy" can wreck this country more effectively than even the most lavish over-spending. It would be well for the Senate to remember that, should war come, today's large expenditures for defense will be dwarfed by what we shall have to spend then.

Civil defense fund meataxed

Why did the House on August 20 slash \$469,745,000, or 87 per cent, from the \$535 million of funds for fiscal 1952 which President Truman had asked for the Federal Civil Defense Administration? Doesn't the House want a civil defense program at all, as Administrator Millard Caldwell is hinting? Or does the House believe that \$62,255,000 will provide for an adequate defense? The answer, based on a study of the complete report of the Appropriations Committee, which the House accepted without change, seems to be No to both questions. The Committee has its own ideas about what a "realistic" program should be. It wants a plan limited almost exclusively to the "training and education of the general public in matters of self-protection." It had earlier asked the FCDA to submit such a plan, but the agency merely resubmitted its original proposals, and made little effort to explain its more ambitious program to the committee. In both instances its method of presentation seems to have been inept. Fortunately, there is still time to save the situation. The Senate will not reach the Supplemental Appropriation Bill for some weeks. Instead of spending that time in denouncing Congress for ignoring the need of adequate civil defense, the FCDA should rework the presentation of its case, with special reference to the kinds of shelters it wants \$250 million for. The House refused to appropriate a penny for shelters, for the reason, we suspect, that the agency itself has not decided the shelter question. Perhaps a problem of such crucial importance

should not be left to one agency. Perhaps what is needed is a joint congressional committee on civil defense, modeled on the blue-ribbon Atomic Energy Committee. It could assist the FCDA in drawing up a policy that would be acceptable to Congress. At any rate, Mr. Caldwell has perhaps a month in which to show that he doesn't need such help.

Fiasco at San Francisco?

Item: United States warns Soviet Russia that San Francisco "conference" on Japanese peace treaty is for signing same, not for drafting it. *Item:* Andrei A. Gromyko leads Soviet delegation of forty-five to San Francisco. *Item:* Poland and Czechoslovakia send their squads of hatchetmen. *Item:* Chinese Communists warn Japanese their signing of treaty means declaration of war. *Item:* Southeast Asians plan to present their objections to treaty. *Item:* General MacArthur hints he will address assemblage if invited by all the allies. *Item:* San Francisco convention bureau reserves rooms for fifty delegations for four days, September 4-8, after which Paramount Fire Insurance Co. moves in. *Item:* U. S. House of Representatives adjourns August 23 for nineteen days to allow Senate to catch up on legislation. *Item:* Nine Senators, including six on Foreign Relations Committee, one chairman of an Appropriations subcommittee and two members of Armed Services Committee, appointed April 21 to act as "observers" at San Francisco, are leaving Washington to carry out their assignment. *Item:* 1945 San Francisco conference on Charter of United Nations, expected to last five weeks, ran on for eleven, largely because of Soviet filibusters. Hence our queries: 1) Can the conference be completed in four days? 2) If not, where will the delegates, secretariat and press live? 3) If not, how long will the Senators absent themselves from the crucial work of the Senate? 4) Can we hope that the U. S. delegation, headed by Secretary Acheson and treaty-negotiator John Foster Dulles, will be resourceful enough, and firm enough, to keep the proceedings in hand, wind them up on schedule and prevent a fiasco at San Francisco?

Touch and go in Iran

Since last August 14, when the British mission to Teheran outlined its "best possible offer" in the Anglo-

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Iranian oil dispute, press reports have been alternately hopeful and pessimistic. Finally on August 21 Richard R. Stokes, Britain's chief delegate, withdrew his proposals to await a "change of heart" on the part of stubborn Iranian nationalists. Negotiations were on the verge of a complete breakdown. To outside observers the British plan had seemed eminently fair. Britain would recognize Iranian ownership of the oil, dissolve the Anglo-Iranian Oil Co. and transfer its assets to the National Iranian Oil Co. (NIOC) in return for adequate compensation. A new British company would buy the oil from Iran, then market it, splitting profits on a fifty-fifty basis. This purchasing company and NIOC would jointly finance a third company which would be the key organization in the whole set-up. It would manage the entire industry, theoretically under NIOC but practically under British direction. The rub for Iran's extremist elements lies in this last clause. Yet in all fairness to the British technicians, whom Iran paradoxically expects to remain on the job, it is essential that the fields be operated under "experienced and qualified" management. That means foreign management. Premier Mossadegh and several of his more intelligent cabinet members seem to realize this. The difficulty is that the Premier is a prisoner of the exaggerated nationalism he himself helped fan to its current frenzy. He does not feel that he can accept Britain's "rock-bottom" offer and survive. As a result Mr. Stokes has returned to London and the talks have been "suspended." Anything can happen now, and probably will. The prospect is grim, indeed.

Compromise on Trieste?

The Western Allies may feel that the question of some sort of satisfactory adjustment between the rival claims of Italy and Yugoslavia in the Free Territory of Trieste is just too much of a hot potato for us to touch at the present time, when we are doing everything to keep Tito in good humor. Nevertheless, our care to keep out of Tito's frying pan has the effect of stoking the fires in Italy's internal political disputes, and making it just so much the harder for the Christian Democratic party in Italy to maintain its position against the attacks of the Communists on the one side and the fanatical nationalist elements on the other. As late as July 11 our State Department gave renewed assurances to the Italians that we continue to stand by the note sent jointly to the Soviet Union on March 20, 1948, by the United States, the United Kingdom and France declaring that they favored the return of the "entire Free Territory of Trieste to Italy." Yet nothing has been done to carry this declaration into effect. To our proposal that the Italians should negotiate directly with Yugoslavia, the Italians reply that Tito has shown so far little personal inclination for such negotiations, even though he has talked about the possibility. Furthermore, the Italians have in mind a temporary compromise, so as to adjust some present glaring inequities in the two zones of the Free Territory. They cannot start negotiations on such a halfway measure of them-

selves, however, since the three Western Powers have proposed the return of the entire territory. Considering all that we have done and are doing to aid Tito, it does seem that we could exert some judicious pressure on him to work out a temporary compromise with the Italians on the most acute spots of ethnic irritation.

Business philanthropy

The latest National Planning Association pamphlet, *The Five Percent*, will be music to the ears of hard-pressed college presidents and administrators of charitable institutions. Written by Beardsley Ruml and Theodore Geiger, the brochure exhorts corporations to give more generously to educational, scientific and welfare groups than they have ever given before. The authors argue that never in the past has the tax picture been so favorable to business philanthropy. As the tax rates have gone up, the cost of giving has gone down. In 1939, according to the writers, a corporation could claim back from the Government only one dollar for every five dollars given in charity. Today, if a corporation is in the excess profits tax bracket, the ratio can be as high as one to three. All this is possible, of course, because Uncle Sam permits corporations to deduct from taxable income all contributions up to five per cent of net earnings. Unlike most writers on this subject, Messrs. Ruml and Geiger do not stress the need of the recipients. They are more interested in the advantages which business itself can derive from an intelligent and generous use of the five-per-cent feature. We shall not bore our readers with a list of the advantages here, but interested businessmen would do well to study the challenging considerations which the writers offer. Most corporation executives who read *The Five Percent* are apt to agree with Messrs. Ruml and Geiger that "to support educational, scientific and welfare activities is more than a duty, it is an opportunity." And an opportunity, we might add, which many corporations have been sadly missing.

Jobs for the physically handicapped

When President Truman proclaimed, on August 17, that the week of October 7 would be "Employ the Physically Handicapped" week, the occasion was signalized by the release of some cheering statistics and by the statement of some eminently sound American and Christian principles. Secretary of Labor Maurice J. Tobin revealed that 277,000 jobs had been found for the handicapped in fiscal 1951, as against 177,000 in 1950—an increase of 56 per cent. President Truman made the observation that employment of the handicapped is not merely fine charity—it is sound business, too, because the vast majority have been found to be splendid workers with the strong character that comes from surmounting obstacles. The most praiseworthy statement, however, was made by Oscar R. Ewing, Federal Security Administrator. He laid it on the line that it is now Government policy to push the employment of the physically handicapped rather than recruit married women to fill the gaps in the labor force:

In the last war we learned that it was possible to carry the employment of homemakers too far. Our mobilization program today may go on for many years; and we cannot afford to take the risks of broken homes, family separations and childhood insecurities that the unlimited employment of married women might bring about. That is one reason why we must place greater emphasis upon the use of handicapped citizens.

A conservative estimate is that there are two million handicapped ready to swell the labor market. Employers who pitch in on "Employ the Physically Handicapped" week will not merely be helping national defense and giving some wonderful people a chance to make good. They will be protecting the American home, too.

These Catholic graduates

This week AMERICA takes the unusual step of expanding its correspondence columns to two full pages. The reason: the biggest reader response to "John Caughlan's" Feature "X" on Catholic graduates in the parish that any single AMERICA article—to the best of our recollection—has ever evoked. In addition to dozens of letters, readers have submitted six or eight full-scale articles either answering "John Caughlan" or developing other aspects of the question. From this tremendous reader response we can only conclude that the graduate's place in the parish is one of the liveliest questions in the Church today. Writing to us recently, the author of the thought-provoking Feature "X" expressed the hope that it would "result in action, if only in one parish or school." We have no doubt that it will.

Kaesong finale?

As we go to press, word comes that the cease-fire negotiations at Kaesong have collapsed. On August 23 the Communist delegates called off the talks "from now on" as they made the last of a series of charges that the UN had violated the neutral zone surrounding the conference city. The accusation: UN command aircraft had bombed the neutral zone at 11:20 P.M., August 22, attacking "the immediate conference area." UN headquarters announced that an examination of the evidence within several hours of the alleged incident proved the charges a "frame-up." The Red decision may mean that the Communists at last realize that they cannot gain by negotiation the military advantages they have failed to win on the battlefield. It may also mean that the Communists have used the truce talks all along as a dodge to gain time to rebuild their shattered armies. It may mean, too, that the Kremlin wants to employ the issue of peace-or-war in Korea as blackmail at the San Francisco conference. It may mean, finally, that Soviet Russia is willing to run the risk of expanding the Korean war and starting World War III. No one can possibly say for sure. Fortunately our leaders have from the start taken a realistic view of the truce negotiations. While hoping for the best, they have readied things for the worst. The Eighth Army is reported in excellent shape.

WASHINGTON FRONT

The newest income figures showed the capital to be the best-paid town in the United States. Cadillacs had sold so well it was necessary to take newspaper space to counsel clients to be patient about getting deliveries. A posh men's shop sought to give the common folk a break by cutting its price on fine linen handkerchiefs from \$2.50 to \$1.35 each. And, here and there, society was beginning to debate whether to curtsey and what to wear at some very classy soirées just ahead honoring Princess Elizabeth of England during her forthcoming visit to this country.

But Washington seemed a punch-drunk town as it sweated its hot and soggy way into September. Congressmen wrangled among themselves as to why they couldn't get on faster with the legislative job, and Republican Senator Robert Hendrickson of New Jersey rose up on the Senate floor to suggest abandonment of ungermane speeches. The grim outlook was no joke for Senate committee members struggling day after day with hearings on the new \$56-billion defense appropriation bill and the \$8.5-billion overseas aid bill. Like human beings everywhere, Congressmen hoped to get away for a vacation, but the prospects were not good.

What dog-days action there was pointed often in the direction of the 1952 national election. Democrats and Republicans jockeyed for political advantage in committee reports on the RFC influence-peddling investigation and elsewhere. This kind of thing happens regularly every four years; nevertheless both sides got very sore at each other all over again.

Congress' real troubles were rooted in the big spending bills and in a new tax bill which has passed the House and is just ahead for the Senate. Except for a vociferous group of isolationists who refuse to give up, most Congressmen believe in the Western European military-economic aid program and would like to be fair in providing necessary funds. Yet fear of deficit spending with a \$260-billion public debt worries even those who are sincere friends of the North Atlantic Treaty. The House carved a billion off the overseas aid measure and the Senate seems quite ready to go along with a substantial part of this reduction. As this is being written the Korean truce talks have been called off. This may change Congressional attitudes on foreign aid.

The same fears about the budget are expressed in consideration of the \$56-billion defense appropriation bill, largest in peacetime history. There is much feeling on Capitol Hill that defense establishment spending is often ill-advised and wasteful. Harry Truman himself, as a Senator, used to blister the armed services regularly in the last war. But, given today's world situation, everyone is chary of not giving the military most of what it asks.

CHARLES LUCEY

UNDERSCORINGS

Television has its critics in Britain, too. An NC dispatch quotes Bishop John E. Petit of Menevia apropos of a British television play: "A very slick play; and one after another, with a crash, the Ten Commandments were broken with light-hearted gaiety, which showed that the people taking part in it had not the least idea what they were doing."

► A different side of the television picture concerns the Gold Cup speedboat race on Lake Washington, near Seattle, Wash., where a tragic crash killed two racers. William O'Mara, reporting the sports classic, dropped to his knees, blessed himself, and led the vast television audience in prayer, spontaneously declaring: "I hope no one will be offended, but I am a Catholic by religious choice and I know only one thing I can do now for those men. Won't you join me in saying the Lord's Prayer for them?"

► The Holy Name Society will hold its annual convention in Detroit, Oct. 2-7. Prayer and Peace will be the subject of discussions, and the Holy Father, in a message of greeting addressed to Cardinal Mooney of Detroit, praised the theme, expressing the hope that genuine peace "... may be measurably brought nearer for stricken mankind by the unfailing power of suppliant intercession to the divine mercy and the united prayer of Catholic men."

► *Other coming conventions:* National Catholic Rural Life Conference, Boston, Oct. 18-23; Catholic School Press Association, Milwaukee, Oct. 26-28; World Congress of the Lay Apostolate, Rome, Oct. 7-14. Thirteen U. S. Delegates have been named to the Rome gathering, the first meeting of its kind in the history of the Church.

► St. Anthony's Memorial Hospital, Effingham, Ill., conducted by the Hospital Sisters of the Third Order of St. Francis, is being rebuilt after the tragic fire that destroyed it in April, 1949. More than half a million dollars towards the cost of reconstruction was collected by a committee of ten Protestants, who gathered contributions from over 35,000 people. The chairman of this charitable group, J. William Everhart, offered his services the day after the fire.

► Art students at the Catholic University of America recently held open house to display their creations. A notable exhibit was a complete altar set in sterling, the work of a Cistercian from the Monastery of Our Lady of Spring Bank. The monks of this monastery (near Milwaukee) plan to open a school of liturgical art and music.

► Nor are monks alone enterprising. An interesting "first" was the recent radio broadcast, over Philadelphia's WJMJ, of the rosary recited by cloistered nuns. The entire community of Poor Clares of the Monastery of St. Clare, Philadelphia, was led by its Abbess in a recording of the prayer. RICHARD V. LAWLER

Partisan politics

For seven weeks ending June 27 the combined Senate Armed Services and Foreign Relations Committees investigated the ouster of General MacArthur. On August 17 the joint inquiry decided by a vote of 20 to 3 not to file a final report. As the committee chairman, Senator Richard B. Russell (D., Ga.), pointed out, such a report would only serve to prolong an indecisive controversy. Furthermore, most of the members felt that an appearance of divided counsel on the nation's foreign policy would adversely affect the truce negotiations then in progress in Korea and the forthcoming signing of the peace treaty with Japan.

Within a few hours after this wise decision was taken, eight Republican members of the inquiry saw fit to make public a scathing denunciation of the Administration's "catastrophic" Far Eastern policy going back to Yalta and beyond. With special emphasis on the alleged delinquencies of Secretary of State Dean Acheson, they nominated this policy "the most desolate failure in the history of our foreign policy."

Perhaps the gentlemen are right. Perhaps if they themselves had been in charge, they would have formulated a different kind of policy, one that would have saved the Chinese Nationalists and stopped communism cold in China and throughout the Far East. All this is possible, we say, but the reader will appreciate that it is in the realm of conjecture. The fact is that we cannot resurrect the past and do it all over again. We can only start with the present and go on from there. For this reason we much prefer the approach of Senator Leverett Saltonstall (Mass.), also a Republican, who sponsored the committee decision to dispense with a formal report on the inquiry. In a separate statement he deplored drawing "conclusions on this vital matter on the basis of the strength or weakness of any one witness." Of our Government officials he added:

They are all highly responsible . . . and whether or not we like them personally, we must do our utmost in these difficult times to maintain the confidence of our friends throughout the world in our leadership and our objectives.

Yalta, Cairo and Teheran may have been "tragic mistakes" said Saltonstall, yet:

Our present task and duty are to deal with the present and the future and to look ahead to the solving of difficulties that confront us rather than to look backward in anger and with recrimination.

Echoing the Senator from Massachusetts, the New York *Herald Tribune*, an independent Republican paper, editorialized on August 20:

The country is in the midst of undertakings where a steady hand and a single voice are needed. Several of the *obiter dicta* of these Senators . . . could be untimely in the extreme if they had the force of more than personal utterances. It is well that no man should be denied his say: it is also essential that the nation proceed to carry out the business in the Far East to which it is solemnly and irrevocably committed.

EDITORIALS

Certainly, if the disputable claim of the eight Republicans that any settlement in Korea "south of the Yalu" would be equivalent to a Communist victory were given official sanction as part of a committee report, any future truce negotiations in Korea would be rendered automatically impossible.

Meanwhile the Senate Foreign Relations and Armed Services Committees have taken up the Administration's foreign-aid bill. There is little prospect that the \$1-billion slash voted by the House will be restored. As a matter of fact, despite the warnings of our top military leaders, a strong Republican and Southern Democrat bloc is launching a campaign to double the cut. Thus, some of the same people who, to provide an issue for the 1952 campaign, are castigating the "inadequate policies" of the past are now doing their best to weaken the strong anti-Communist policy which the Administration is currently following. This illogical procedure strengthens our suspicion that the eight Republicans are playing partisan politics at its worst.

Discrimination in Point Four

Educational subsidies under the Point Four Program of assistance to undeveloped areas of the world can raise quite unacademic rancors. One basic problem of the whole program, of course, is the fear on the part of the countries assisted that the entire plan is just a diplomatic dodge for achieving American domination, even cultural. Enough has been said on this question, here and abroad, to impress us with the delicacy of our position. Point Four administrators, one would assume, want to be careful to avoid even the appearance of domination, of Americanization, in the eyes of the suspicious recipients of our aid.

A special difficulty concerns subsidies for education in undeveloped areas where much or all of the education offered is under missionary auspices, Catholic and Protestant. Are we, if there are American missionary schools in the area, to subsidize them only? If we do, we shall certainly be accused of forcing American thinking and culture on the nation, and that, in a real sense, is what we would be doing. More delicate, to be sure, is the question of subsidizing only Protestant, or only Catholic, schools, or of trying to achieve a balance between them. It would seem that in all but the most complex situations a wise diplomacy, aided by justice, should be able to reach a solution that fits Point Four aims and regards local sensibilities.

In at least one case, however, which has come to

our attention, such wise diplomacy was egregiously lacking. Lebanon, in the touchy Middle East, has two universities, both in Beirut. One, the American University of Beirut, used to be known as Syrian Protestant College. The other is Catholic, the University of St. Joseph. Both schools are old and famous and respected in the Middle East. The American University, with 795 students, teaches medicine and the various branches of arts and sciences. St. Joseph's numbers 1,387 students, and has faculties of theology, medicine, law, engineering, Oriental studies. Both schools serve, and serve well, the only country in the Middle East with a Christian majority. Lebanon is fifty per cent Catholic and five per cent non-Catholic Christian.

So far, only the American and traditionally Protestant institution has benefited from Point Four—by a gift of \$624,000. This is a strange error. Lebanese Catholics are not pleased by this by-passing of their University, of which they are proud and which has given their state all its Presidents, including the actual President, Sheikh Beshara al-Khoury. St. Joseph's is a larger school, with more faculties, and is more representative of Lebanese realities, which explains why almost half the student body is non-Catholic.

Clearly, on the basis of elementary statesmanship, an adjustment must be made, and soon. At very least, the University of St. Joseph deserves equal shares of any subsidies granted. This is not a partisan plea, aimed merely at winning loose dollars for Catholic missionary schools, wherever they be. It is an American plea in the interest of a successful Point Four program—one in which the American University of Beirut might fittingly join.

Similar decisions face Point Four administrators all over the undeveloped portions of the globe, where missionaries, Catholic and Protestant, sweated and skimped to bring the blessings of education to the native peoples. When we come to their aid with Point Four, it is in our own interest to do so impartially, justly, realistically.

Health and human personality

New health techniques, as the slick magazines testify, are about the most popular reading subjects on the market. Nobody wears of miracle drugs, life-prolonging diets, freak surgical operations or the marvels of body-cell development, even though the cell nucleus is still a mystery and the miracle drugs are known only through their unexplained effects. But the wonders science offers us are tinged with an uneasy note. The means man has discovered for restoring health, God's gift to man, can also be turned against us. The time is urgent for seeing if a balance does not need to be struck between the progress of medical science and health organization, on the one hand, and the interests of the human person, on the other.

The 38th Semaine Sociale de France, which took place at Montpellier, July 17-22 of this year, on

"Health and Society," aimed at striking such a balance. Health, remarked the distinguished gathering at Montpellier in its concluding report, is a great good, but not the supreme good of humanity. Sickness and suffering can be transfigured by divine faith and love. The miraculous discoveries of science today

need to be employed with an extreme prudence. In this area of human life, so complex and so close to man's most sacred interests, all kinds of reactions take place, some of which cannot be foreseen. Our moral sense will keep us from doing evil in order to attain good, and our sense of God will keep us from abusing the gifts that He has allowed men to acquire and from turning them against the plans of truth and love which He has unfolded for humanity across the ages.

Obvious as these words appear, they are much to the point, in view of a phenomenon that troubles some of the more thoughtful students of biology here in the United States: the tendency in some of our major secular universities to center upon the purely *chemical* aspects of the human biological structure. Corresponding to this is a neglect not only of the strictly spiritual, but of the merely psychic and ordinary "human" sentiments and reactions as well. "Some of them," remarked a biology student, "are interested that a drug produces sodium, not in its effect on a patient's morale."

The life of man, noted the conference, "cannot be regulated from the outside." Any intervention in man's conscious or unconscious psychic structure should occur only with "extreme delicacy," and in favor of the human person; not in order to regulate it for some merely external aim, but in order to provide it a better self-understanding and self-mastery. On the other hand, in certain instances the state can rightly interfere:

Every encouragement should be given to the aid provided by private institutions, which the state and the world society of states will coordinate and control. But the same powers have the right and the duty—with due regard to the higher claims of natural law—to take charge of the common good of man in the field of health. A state health policy, however, is not genuinely human unless it is accompanied by a continued educational effort... The main role of public agencies lies in the field of preventive medicine... The state's proper task is to establish *general conditions of life* favorable to everybody's health, and especially to combat social evils (alcoholism, slums). There is no use letting people get sick, just so that we can cure them later on.

Curative medicine, however, . . . should pay close attention to all the *concrete and personal elements*: to the family and social life, to biological and sociological conditions. It is a sick person, not sickness which is being treated.

The conference stressed the need likewise of preserving the human element in the field of collective medicine. Social security must not become bureaucratic. The individual and the family should enjoy certain "zones reserved" against curiosity and prying. The Montpellier conference deserves our gratitude for the constructive, truly Catholic spirit with which it discussed these ticklish questions of modern health.

The battle over inflation

Benjamin L. Masse

During the next twelve months the issue of inflation will continue to be hotly debated. It will likely play a big part in the 1952 political campaign. This is the time, before passions are aroused, to review the economic policy which the nation has followed since war started in Korea. As Fr. Masse sees the picture, the congressional majority which voted to weaken controls is taking a big gamble with the future.

IN THE MIDST of the controversy last month over a new defense production bill, Rep. Jesse P. Wolcott charged that irresponsible elements of the press and radio were conducting a campaign of calumny against the Republican-Southern Democrat coalition in Congress. According to the Michigan Republican, the calumny consisted in trying to make the public believe that the coalition was bent on sabotaging price, wage and credit controls, whereas it was really intent only on blocking the Administration's socialistic grab for power.

Mr. Wolcott's astonishing statement was a little too much for the decorous *New York Times*, which, though critical of the Southern Democrat-Republican coalition, scarcely regards itself as an irresponsible organ of public opinion. On July 18 it commented editorially:

Coming from Mr. Wolcott, such a statement seems to us to reflect an almost cynical contempt for the public's intelligence. For it was this same Representative from Michigan who only a week ago proposed an amendment to the pending measure the adoption of which, in the words of Representative Spence of Kentucky, would have scuttled the bill—would have nullified every provision it contains.

The amendment to which the *Times* refers stipulated that it was the intent of Congress that none of the wage, price or credit controls in the bill should be used unless purely indirect controls had been first tried and found wanting. That amendment would have cut the heart out of the present anti-inflation program.

I mention this incident because it shows to what an extent politicians sometimes go to confuse the people. If, when the defense production bill was actually before the House and people could easily ascertain the facts, a Congressman can show such "contempt for the public's intelligence," imagine what may happen a year from now when the 1952 campaign is in full and uninhibited swing. No doubt we shall then be told that the Republican-Southern Democrat coalition did its level best to save the country from inflation, but that its level best was not good enough to dampen the inflationary urges of Messrs. Charles Wilson, Eric Johnston, Michael DiSalle and their boss in the White House.

As a small contribution to an objective discussion of the nation's economic policy since the outbreak of war in Korea, the writer proposes here to review the major events and decisions of the past fourteen months. The 1952 campaign is still far enough in the future to admit the hope that in so doing he may escape even irresponsible accusations of engaging in partisan politics.

I. THE AGGRESSION BEGINS

On June 25, 1950 the North Koreans swarmed across the 38th Parallel and headed straight for the Republic of Korea capital of Seoul. Two days later, President Truman ordered U. S. air and sea forces "to give the Korean troops cover and support." On June 30, with Seoul already invested by the Communists, he ordered General MacArthur to dispatch ground troops from Japan. Even then it was clear that the United Nations' police action, with this country supplying most of the troops and equipment, was going to be a real war, albeit a minor one. It was even clearer that the Kremlin's mad policy of expansionism had become an imminent and mortally dangerous threat to our security and to world peace.

To bring the Korean action to a successful conclusion and to rearm ourselves and our allies, we were obviously obliged to beat some of our ploughshares into swords. But how many and how soon? Learning a lesson from the last war, the Administration had readied a blueprint for all-out economic mobilization for a possible third world war. It had no plan for a police action, or for a program of partial rearmament spread over two or three years. Could the economy stand the strain of such a program without being forced into a strait-jacket? If some controls were needed to restrain inflation and to direct an adequate supply of materials and manpower to defense plants, which controls should be used? And how heavy were the sacrifices which the country was prepared to make?

The President offered his answer to these questions on July 19 in a special message to Congress.

He asked for \$10 billion, in addition to the \$15.8 billion in the fiscal 1951 budget, for rearmament and aid to our allies, and said that he would be back for more. He pointed out that spending of this kind would add steam to the inflationary pressures that had been building up even before the Korean war. Some kind of defense-production, anti-inflation program was needed. The President recommended a system of priorities and allocations, Government loans and tax benefits to spur industrial expansion, heavier taxes to put the country on a pay-as-you-go basis, and credit curbs of various kinds. Rejecting all-out mobilization—which would involve wage and price controls—he thought that voluntary restraint by labor and management plus strong fiscal measures would be sufficient to keep inflation in check. He stressed the need for prompt action, and asked Congress for an "interim" tax measure of \$5 billion.

All the major economic interest groups, together with most of the editorial writers and economists, agreed with the President that all-out controls were not warranted at the time. Bernard Baruch expressed a strong dissent, but he was almost a minority of one. As for Congress, influential leaders like Senator Taft, far from espousing a system of complete controls, thought that the President's middle-of-the-road program gave the Government more power than it needed to cope with the emergency.

Meanwhile prices, stimulated by scare buying and speculation, climbed alarmingly. Consumers started to protest to their Congressmen, and the House, more responsive, perhaps, than the Senate to waves of popular feeling, passed a defense production bill on August 10 which gave the President practically everything he wanted—together with standby wage and price controls, which he did not want! Senator Taft announced his firm opposition to this gratuitous grant of authority to the White House.

Mr. Truman was not at all pleased by the House's "generosity." In the first place, he had not asked for price and wage controls. In the second place he did not like the authority in the form in which it was granted. Under the terms of the House bill, it was impossible to exercise effective control over food prices, because no ceilings could be placed on agricultural prices until they reached parity. It was also impossible to use selective controls over industrial prices, because the bill stipulated that whenever the President imposed a ceiling on a manufactured item, he had to stabilize simultaneously the wages of the workers who produced it. That was a practical impossibility.

As the days went by, the price rise continued. On August 10 the spot commodity index of the Bureau of Labor Statistics hit 307.6—about 33 points over June 23. The wholesale price index stood 5.4 per cent over the June level. The consumer price index had advanced approximately 2 per cent. On September 8, forty-three days after the President asked for legislation, Congress finally finished the Defense Production bill and sent it to the White House. For his interim tax bill, Mr. Truman had to wait another twenty critical days.

Why, one may ask, did the anti-Truman 81st Congress vote the President unsought for authority to fix wage and price ceilings? In view of the hatchet job which Republicans and Southern Democrats have just done on price controls, their action last year seems at first sight hard to explain. Has there been, perhaps, a big change in sentiment on Capitol Hill? Do the legislators who last fall voted price controls and this year voted to weaken them feel that the threat of inflation is less menacing now than it was then?

As a result of the truce talks in Korea and the recent recession in soft goods, Congress may indeed have had a change of heart. The anti-Truman coalition may honestly feel that the big danger to the nation's security is past, and that the inflationary tide is receding, not advancing.

Then, again, perhaps there has been no change in

congressional thinking at all. On August 5, 1950, *Business Week* reported from Washington:

Neither political party wants wage-price controls and rationing now. But each fears it will be blamed in November if prices keep climbing, so both are inclined to give Truman the power.

A week later, referring again to imminent congressional action on wage and price controls, it said:

Give Truman the power, then if voters are upset by its use or nonuse, the fault is Truman's—not ours. This may sound shocking in these times, but that's politics.

If that hard-boiled estimate is true—and this writer is inclined to believe it is—it is easy to understand why Congressmen who in 1950 gave the President wide powers over wages and prices would water them down in 1951. They never wanted them invoked in the first place. That seems sufficient commentary on the silly excuse offered by some Congressmen that they voted for weak controls this time because the President, by not making good use of the strict controls they gave him in 1950, had made the situation hopeless.

Came the big and successful gamble at Inchon, on September 15, and with it a lessening of tension on the home front. In its September *Letter*, the National City Bank of New York reported that prices had been leveling off since August, and in a few cases declining. It looked as though the Administration had won its bet on partial controls and could collect anytime. Nevertheless, though hoping for the best, the President was preparing for the worst. On October 7, Dr. Alan Valentine was named Director of Economic Stabilization and started assembling a staff. Three weeks later, the Federal Reserve Board tightened controls on installment credit. Right after the elections Mr. Truman asked the lame-duck Congress to pass an excess profits tax to raise an additional \$4 billion, as it had bound itself to do in September. The Administration was still arguing, though, that wage and price controls were not needed. Most economists agreed, and so did most farm leaders and businessmen. My recollection is that if any Southern Democrats or Republicans disagreed, they kept their dissent to themselves.

THE NEW WAR

General MacArthur started his "end-the-war" offensive on November 24. Two days later the Chinese Communists caught our widely dispersed troops off balance and sent them reeling southward. The UN commander announced that a "new war" had begun. In the anxious weeks which followed, the Administration moved to speed up the defense program. Cyrus Ching was named to head a wage stabilization board and Michael DiSalle was appointed price administrator. On December 16 the President declared a state of national emergency and asked Congress for another \$17.8 billion for arms. Three days later came a sweeping "voluntary" freeze on prices. Within the Administration there was mounting support for a tougher program, and up on Capitol Hill voices were also heard calling

for strict, mandatory controls. Deferring a decision, the President appointed Charles E. Wilson head of the new Office of Defense Mobilization and gave him powers over the economy which no nonelected official had ever before possessed.

The controversy over controls raged on into January. The U. S. Chamber of Commerce, the Committee for Economic Development, the NAM and the farm lobby were all opposed to price controls. Organized labor said that it would not submit to wage stabilization under the "infirm and deficient" Defense Production Act. When, however, the President sent his budget message to Congress, calling for expenditures of \$71.5 billion for fiscal 1952, it was obvious that, despite business and farm opposition, mandatory controls were near. Without a full set of controls, that sort of Government spending would send prices through the roof. The blow fell on January 26. Eric Johnston, who had succeeded Dr. Valentine as Director of Economics Stabilization, froze prices and wages at the highest levels prevailing between December 19 and January 25.

The day the freeze was announced the consumers price index was up 6.6 per cent over the June 25, 1950 level, *but almost half this increase came during the thirty days which immediately preceded Mr. Johnston's announcement.*

THE LONG PULL AHEAD

The story since that time will be fresh in most minds. It is the story of an ever widening gulf between the Truman Administration and the new 82nd Congress. Despite the improvement in the UN military position in Korea, which in June led the Kremlin to propose a cease-fire, the President was determined to continue full speed ahead in rearming the country and its allies, but was still hopeful of doing it without imposing too much inconvenience on the public and asking too many sacrifices of farmers, workers and businessmen. On the other hand, a strong coalition in Congress, perhaps reflecting the mood of the country, favored slowing down the pace of rearmament and softening the direct anti-inflationary controls which had at last begun to hurt.

The showdown came over agricultural prices. The Defense Production Act prohibited ceilings on agricultural prices below parity, or the level prevailing between December 19 and January 25, whichever was higher. Against the advice of many of his well-wishers, Mr. Truman refused to challenge the farm bloc by any substantial tinkering with the parity formula, but he did permit Price Stabilizer DiSalle to roll back skyrocketing beef prices from 152 to 125 per cent of parity.

That courageous and necessary action doomed whatever slim chance existed to persuade Congress to strengthen the defense production law and extend it

for two years. It led to the formation of the most powerful and effective lobby this country has ever seen—a lobby built on business and farm organizations which was seemingly able to make almost all the Southern Democrats in Congress and almost all the Republicans dance to the siren tune it skillfully played. The anemic 1951 Defense Production Act is the lobby's handiwork.

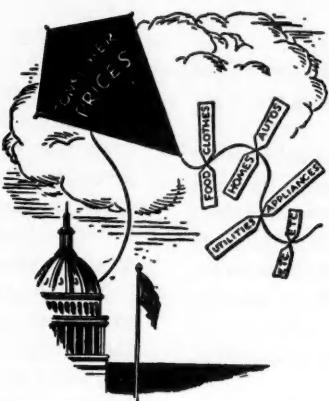
Earlier in this article I suggested that the movement in Congress to weaken anti-inflation controls proceeded from the conviction that the immediate danger to the nation's security had abated, and that we could now go about the grim business of rearming in a more leisurely

way and with greater regard for the normal manner of doing business in this country. (Oddly enough, it is Aneurin Bevan's left-wing of the British Labor Party which is exploiting an analogous argument in England.) That means a cut in the appropriation for the mutual defense program, as the U. S. Chamber of Commerce has already proposed, and even a reduction in U. S. military spending at home. It also means a softer tax bill than the Administration wants, since with reduced expenditures the need for new revenue will not be so pressing.

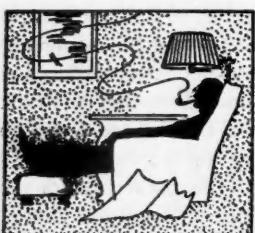
The Republicans and Southern Democrats can make their lenient action on controls seem most plausible by pointing out that prices have leveled off, inventories are so high as to be burdensome, and some industries, like textiles, shoes and soft coal, are on a reduced work week. They can also claim that the President is bent on socializing the country, that he has favored organized labor over other economic groups (a thesis that organized labor would hotly dispute), and that production, stimulated by a free market, is the best hope, the only practical hope now of keeping prices in line.

All these arguments have been used to rationalize a course of action that badly needs rationalization. The element of truth they contain will help to fool some of the people, at least for a time. By next spring, however, the impact of defense spending on the economy will be terrific. Even such competent administrators as Charles Wilson, Eric Johnston and Michael DiSalle will be unable to hold the line. The tools Congress has given them are not sharp enough to do the job. It will then be seen that if the Administration was wrong in the past in taking a too timid approach to controls (and in not cracking down more sharply on credit by permitting interest rates to rise), the congressional coalition of Republicans and Southern Democrats has now compounded the error a dozen times.

Perhaps the dollar won't fall to thirty cents, but, barring an incredible change in the international climate, it certainly won't be worth as much next April as it is today. If that prediction turns sour, no one will be happier than the writer.



FEATURE "X"



A graduate of Cranwell Prep, Lenox, Mass., with his sights set on the field of journalism, Mr. McConnell, from his World War II experience, gives us a gentle reminder of a problem in Christian charity that is again with us.

HAVE YOU EVER BEEN to San Antonio, Texas? Well, if not, let me tell you a little something about the city before I begin my story.

San Antonio, or "San Antone" as it is called by most people, is an old city about one hundred and fifty miles from the American-Mexican border. It shows its strong Mexican heritage and is proud of it. Much of the city's architecture has been influenced by its neighbors to the South, and streets, nearby rivers and outlying suburbs abound in Spanish names. This blending of two cultures and two traditions gives San Antonio its peculiar charm, its exotic overtones.

But with all its attractions, San Antonio is an "army town." Within a twelve-mile radius are Brooks Field, Kelley Field, Randolph Air Base, Lackland Air Base, Fort Sam Houston.

Now, "army towns" aren't bad places in themselves, but they can be lonely places for the soldier who is stationed near one for only a short time. Without close friends, with too few well-functioning service centers and canteens available to him, the GI finds himself left to his own devices; and all too frequently his own devices are inadequate to meet his needs. At first he can explore the city, give it a thorough looking-over. He can go to the parks, the zoo, the few museums and galleries. But when he has exhausted these pleasures, seen all the movies and fought his way in and out of the two crowded service centers, he's stuck for recreation.

That's the state I found myself in during 1948 and 1949 when I was stationed at Lackland Air Base near San Antonio. I visited all the sights of the city, saw all the movies, and, I think, read half the books in the public library, before I realized what I was missing most: some human companionship.

It isn't easy to make friends with civilians in an army town. I don't know why exactly. Perhaps it's the occasional excesses of the few maladjusted GI's, or it may be a matter of rank. Whatever the cause, though, it is noticeable; and it hurts, when you're trying to make friends, to find yourself snubbed so often.

At first it wasn't bad. I mean, it wasn't unbearable. There were letters from home and a trip now and then to the border to relieve the feeling of being unwanted. But gradually, as the months passed, it did become unbearable.

I was hurt, and then angry. Even my night courses at the local university were exercises in being avoided. The few GI's in my class would stick together, talk together and study together, because the civilians had their own tight groups. We knew what it was we all felt so bad about, but we didn't talk of it among ourselves because it was an old, old story and no one had found a cure for the evil. It sat on our backs and hounded us every day, but we wouldn't look at it.

One night when I was feeling particularly bitter about the civilian-GI relationship, I walked through the city streets and tried to think the problem through logically. The more I thought about it, the less logic I employed. The bitterness crowded everything else out of my mind. I felt like walking up to some civilian, and asking him just what he didn't like about the GI's—but I was afraid of what the reaction might be.

Finally I decided to go back to the base. To stay in town was to torment myself unnecessarily. I walked across the Rio Del Rosé and laughed at its pleasant-sounding name. What I hated most was the contrast of beautiful facade and interior unfriendliness which the city presented.

Near the Rio Del Rosé is a church. Before I had time to think about it, I was in that church and praying that the people of the city would, just for once, be a little kinder to the GI's and let them have a chance to be friends. We were their fellow-countrymen and wanted to be accepted by them with as much courtesy, at least, as they would give to any traveler passing through.

The church was dimly lit. A little sanctuary lamp threw the Spanish pillars and mosaics into deep shadow. Votive lights sparkled before the various shrines. A sacristan was arranging flowers on the altar.

I knelt there, praying with just half a heart because I knew I was asking God to perform a miracle: to make a whole population friendly overnight. And yet I continued to pray; it was the only thing I could do. I thought of the wars and the hate in the world, and asked that there could be a little friendliness here where we were supposed to be at peace. I felt ashamed, making such a tall order.

Footsteps came down the aisle, echoing softly through the church's vaulted corners and crevices. They stopped at my side and a woman, perhaps 40 years old, leaned over and whispered to me: "Do you have a Rosary?"

I thought she wanted to borrow one from me. "No," I said. "I'm sorry, I don't have one."

"Here," she said, handing me a Rosary of rough wooden beads. "I was an Army nurse and I was given this in Palestine. You keep it, and God bless you."

She was gone. And now it's 1951. I've never told anyone this story; I think because it sounds untrue. But I hope that that kind person, a real "answer to my prayers," is somewhere and will someday know my gratitude for her kindness. In the space of a few moments she taught me to believe in the power of prayer, to trust in human kindness and to love again—to push all the bitterness out. It was a brief but powerful lesson.

RICHARD McCONNELL

The changing world of books

Eugene P. Willging

Two major revolutions in the world of book publishing have been in progress during the past two decades. Both have affected the physical form of the book; both have altered greatly the mode of distribution of books; both have been caused mainly by economic factors connected with book manufacturing. These two new factors are the pocket-size book and microreproduced work, variously designated as microcard, microprint or microfilm.

It is often assumed that publishers manufacture their own books and consequently have some direct control over costs. The real situation is that almost none of the major publishers operate their own printing plants. The variety of services required by book publishers and their relatively small output of new titles make the publishers dependent on the specialists in book manufacture for design, composition, presswork, binding, book jackets and even general promotion. Today the situation in book manufacturing plants is that few of these firms are interested in the issuing of small editions. In the pungent words of Miller's penetrating analysis in *The Book Industry*: "the trade wants units, not literature."

The dictum applies all along the line. The manufacturer (or printer) of hard-cover books wants minimum print orders of around 7,500 copies, with reorders (reprints) of similar size. The publisher himself cannot make ends meet (the ends of publicity, sales costs, royalties, etc.) on smaller editions. The bookseller, in turn, is penalized through discount schedules on small orders and cannot run the danger of being "out of stock" on the popular best-sellers; so he is forced to concentrate his capital on the "sure" titles. Thus, publisher and bookseller are forced to accept a situation of fewer titles, more popular in nature, which they can order in larger volume than heretofore.

More revolutionary than larger editions, though, has been the development of the pocket-size book, begun in 1939 by the firm of Pocket Books and expanded greatly under the wartime impetus given by the armed services. With this format the costs of unit manufacturing have been reduced through initial printings of 100,000 to 500,000 or more so that the retail price could be fixed at 25c, 35c, or 50c for longer titles. An important factor, in addition to lower unit cost, is that in order to achieve the necessary distribution, impossible through the 3,000 or fewer retail book stores, the self-service resources of some 65,000 drug stores and newsstands are utilized through the facilities of the same wholesaling agencies employed in handling newspapers and periodicals.

Just as the selections of the major book clubs influence the editorial policy of the trade book publishers

LITERATURE AND ARTS

in the direction of popularity, so do the reprint selections. After all, the publishers of the original edition often, probably in the majority of cases, realize greater profit from the subsidiary rights of straight reprints, condensations and serial rights, movie and dramatic rights, than from the profits on the original printings at the full list price. Thus, the high manufacturing costs of the original hard-cover editions and the attractiveness of the reprint editions combine to keep potential popularity high among the criteria of the editors and readers in publishers' offices. The extent of the pocket-size reprint field is indicated by the distribution of about 214 million copies of some 900-odd titles in 1950. About a half-dozen firms account for most of this total.

Where does the "serious" work of fiction or nonfiction fit into this new economic and editorial pattern? First, there are, of course, a few firms left that can afford (or prefer, for traditional or prestige purposes) to accept works of artistic and scholarly value. Of these there may be as many as fifty, of which twenty-five or so would be "general" enough to consider books of all types; the others would concentrate in fields such as law, medicine, agriculture, etc. Secondly, the university presses have taken up some of the slack in scholarly publishing. Rarely do these issue fiction or best-sellers. However, in the 1949 *Report on American University Presses*, by Chester Kerr, the point is well made that the university press has no panacea to meet the problem of high cost of printing. The same *Report* has done well in evaluating methods of reducing some costs through the use of cheaper methods such as photolithography from typewritten or Vari-typed text and more careful preparation of MSS. Cooperative advertising and the use of joint displays of university press publications have effected some further slight economies. The remaining major obstacle is that of breaking the resistance of retail bookstores to handling their specialized products, often more highly priced than other trade books. Direct-mail advertising is an expensive and time-consuming process, particularly if the list of titles is diversified. Despite the difficulties, the university press is filling a considerable portion of the great need for scholarly publishing.

This brings us to a consideration of a radical new format of publication offering great economies for small editions but also some disadvantages for both scholar and reader. The "microcard" form of book is a 3"

x 5" card, identical in size with a library catalog card and containing the photographically reduced text of typescript or previously printed pages. The reasons behind its invention and adoption are given fully in Fremont Rider's *Scholar and the Future of the Research Library*. Therein he describes the increasing concern felt by librarians of research institutions about the overwhelming bulk of print, a flood which was causing the doubling in size of their stock just about every sixteen years.

The microcard, which may contain the text of thirty-four to forty-six typed 8½" x 11" pages or of as many as 100 printed pages smaller in size, is now in general use, both for original works and for inexpensive reprints. More than sixty doctoral dissertations of the Catholic University of America have been issued in microcard typescripts since their permissive adoption in 1949. In the reprint field one of the striking ventures is the issuing of 554 volumes of Justus Liebig's *Annalen der Chemie* on 5,043 cards. Again for \$149 one can procure the 100 volumes of the First Series of the Hakluyt Society Publications, quoted on the second-hand market at well over \$1,000. If you are a subscriber to *Newsweek* and wish to save storage space and binding costs, you can subscribe to the current issues, delivered weekly, for \$15 per year.

The advantages of the microcard are that it offers the possibility of a small edition (say of twenty-five copies), that it eliminates proofreading, that it makes reprinting of out-of-print works attractive, that it reduces the storage space by 96 per cent or 98 per cent, and that the cards can be quickly filed in and removed from normal catalog trays within the library. The major disadvantage is that microcards require the use of a reading machine and, consequently can be used only in the 600-odd libraries and other institutions that have such machines available. Over twenty of these, incidentally, are Catholic institutions.

The users of libraries are more accustomed to microfilm since a tremendous amount of source material is now available. One of the earliest library uses was for the reproduction on film of newspapers. These are always bulky and are printed on poor quality wood-pulp paper that deteriorates rapidly, even under optimum conditions of light, heat and humidity. Microfilms of newspapers conserve about 95 per cent of the space that would be required for bound editions. The film, when properly processed and handled, has the longevity of good rag paper, of which we have numerous specimens that have lasted 500 years and more. A systematic program is under way to preserve many daily papers, and in the field of Catholic sources, as much of the diocesan weekly press as can be assembled. The major portion of the Vatican daily *Osservatore Romano* has now been transferred to film.

Secondly, microfilm is used extensively to reproduce manuscript (including typescript) material. In this area the most dramatic example of a completed project is the filming of approximately a million folio sheets of 5,000 manuscripts in Greek, Aramaic, Hebrew and nine

other languages from St. Catherine's Monastery on Mount Sinai. The August, 1951 issue of *Columbia* has just announced a substantial grant by the Knights of Columbus to St. Louis University for the filming of the famous manuscript collection (not the archives) of the Vatican Library. The same techniques of copying scarce materials have been applied in the preparation of a microfilm edition of the legislation enacted in American synods of the Catholic Church. This project, which was begun by the Rev. Joseph Snee, S.J., while at Woodstock College, is now virtually complete and accessible to canon lawyers and church historians.

One of the major firms in the field is University Microfilms of Ann Arbor, which issues regularly *Microfilm Abstracts*: a collection of abstracts of doctoral dissertations and monographs available in complete form on microfilm. Through this medium authors of dissertations or scholarly monographs can submit a full and correct typescript text, plus an abstract of 600 words or less, which will be filmed for a low flat fee. The film is cataloged; Library of Congress cards are made available. The abstract itself is printed in *Microfilm Abstracts* so that the scholarly world becomes aware of the new publication. In the current issue 174 different monographs and theses are described in abstract form; copies of the original film can be obtained or enlargement prints of specific pages can be ordered. This same firm has also pioneered in attacking the high costs of periodical storage in libraries through its program for regular filming of current periodicals at a cost of about ¼ cent per page; *AMERICA* is one of several hundred periodicals now available on microfilm.

We are still too close to the two-fold revolution in the book world to see the full effects. The pocket-sizers will disseminate the printed word more widely, but what type of reading will be spread? Already the 35c Signet Giant edition of one of James Farrell's works has doubled all previous sales of hard-cover printings. Already it is obvious that suggestive art covers will be used as decoys to the drugstore crowd and that the tough-talking dead-end kid story will replace the older westerns for the adolescent group. Although the cheap reprints are a new development, the signs are clear that there will soon be sales-totals of 250,000,000 to 300,000,000 a year. Apart from this direct effect, there will be the less obvious one of editorial emphasis in the hard-cover field in the direction of more popular titles. It will be hard for author and publisher to resist the hard-money lure of the book club and reprint combination.

Scholarship will be preserved despite the increasing handicaps of high manufacturing costs and editorial predilection for the easy-to-read works. Either microcard or microfilm will serve the need though not as satisfactorily as the regular form of the book. Perhaps, even, the publishers will continue to devote a percentage of their profits to the "loss-leader," the book of solid worth that will maintain the prestige of the traditional publishers. In conclusion, bear in mind that the publisher faces great problems; think before you condemn him for "the high cost of books."

Can a 'potamus take wing?

THE MANGO ON THE MANGO TREE

By David Mathew. Knopf. 260p. \$3

It is said that the novel is a dying art-form. Perhaps it is not dying so much as changing, and in the change is coming to incorporate a good deal of the essayist's art. *The Mango on the Mango Tree* is a current example of such a transition.

Outward bound for Africa aboard *Le Ciel de Normandie* is a flight of eleven passengers. A forced landing delays the journey; by this device what might have remained a short *conte* is expanded into a full-length novel. Apart from this, there is little action. Writing in an earlier and more leisured age, the author might have given his attention to producing a series of essays, each essay being a complete character-sketch in itself. For, as it stands, a lack of narrative drive gives the plot a certain soporific quality. The same soporific quality pervades when the forced landing is made and again pervades a little later when the passengers spend a few hours at the Hotel Oriental.

Yet, these small strictures over, there is much to admire in the book. At a time when the phrase "Catholic novel" is running rampant, it is rewarding to find an author who has the skill to put the Catholic point of view without making one feel that one has been subject to a dose of indoctrination. Ivor McKenna, a member of the crew, is a happy-go-lucky kind of fellow: he is a sinner, he knows it, but take him for all in all he is a decent enough kind of chap—certainly not a prig. "He took things as he found them" and "he did not criticize other men"; "he had never minded a bit of smut" and "he was fond of a pint or two"; if he missed Mass—well, it was because in these hot and equatorial countries there was no twelve o'clock Mass. "At Cardiff, when he was back on leave, he had always gone regularly."

With such strokes, his character is masterfully built-up; and then, near the end of the book, in a fine passage the core of his faith is stated:

Salva me fons pietatis. Ivor McKenna had never been much good at Latin, but he followed the Mass in the shilling Missal with the broken back which was slim enough to slip into his pocket. He had really hardly spoken to Skorzewski for he had just returned from Nairobi with *Le Ciel de Normandie*. It was death that brought all Catholics together; in their hearts they knew their duty. Then they stood, each man alone, before the same Redeemer, *fons pietatis*. The brotherhood of the Catholic Faith: going into church and see-

BOOKS

ing men praying before the Blessed Sacrament, even on this trip; St. Joseph's, Cairo; St. Peter Claver's, Nairobi; Lagos Cathedral. Working in during foggy weather off Martha's Vineyard when the carrier was ordered to Newport to refit. Mass at Providence with the crowds jostling in and out. The first liberty boat taking them alongside the harbour steps at Montevideo. *Voca me cum benedictus.* He should follow more carefully. "Call me among the blessed." A man knew his own weakness, his own guilt; but one had such confidence in God's mercy to one's neighbours. The column of Latin ran down the page with the English translation beside it. The Ordinary of the Mass ran on like a causeway. Ivor knew that his understanding of Latin ran out along this causeway. His ignorance stretched away on either side of it. He settled down to pray in the small church.

There is a fairness about this character-sketch which frees it from the charge of "Catholic campaigning." McKenna is not presented as a means by which the truths of Catholicism may be proved, but rather in testifying to emotions, feelings and responses to life which are catholic to all men—white or black, Protestant or Catholic, believers or unbelievers.

Perhaps a hint of what is meant by the book may be taken from T. S. Eliot's poem from which *The Mango on the Mango Tree* derives its title:

I saw the 'potamus take wing
Ascending from the deep savannas,
And quiring angels round him sing
The praise of God, in loud hosannas.

This poem requires interpretation and with poetry one must be tentative when speculating. Yet possibly an interpretation may be offered. Léon Bloy once described a bourgeois who had lost his illusions as "a winged hippopotamus." Now, by an odd piece of poetic juxtaposition, it may well be that this image—formerly assimilated—came back to the poet at a later date suggesting the comparison of the Church to a hippopotamus. At any rate, despite what at first sight may appear a discrepancy between Bloy and Eliot, their point is clear: namely, that Christ came not to guarantee the standards of respectability, but to save men from their sins; and the sin of the bourgeois is that they put honor before honesty.

So it is that perhaps remembering both these comparisons, and adding his

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own comparison of 'plane and 'potamus, the author of *The Mango on the Mango Tree* has unintentionally solved a riddle. Bloy and Eliot, Catholic and Anglican, seem miles apart; and, in a sense, they are. Yet, in another sense, they are closer than one thinks, bound by ties one cannot always see.

As *Le Ciel de Normandie* speeds home on her return journey, the author's overriding picture of her passengers and crew is not one of pessimism, of darkness and despair in the world of things to come. On the contrary, it is one of men suspended between heaven and earth — invisibly hanging on the mercy of God.

The author is the Catholic titular Archbishop of Apamea in East Africa.

NEVILLE BRAYBROOKE

Fabulous traveler's tale

THE GRAND PEREGRINATION

By Maurice Collis, Macmillan. 313p.
\$4.50

This book is the first English summary in biographical form of *The Peregrination*, written by Fernao Mendes Pinto, a Portuguese who might justly claim the title of "Marco Polo of the sixteenth century."

Though little known to modern readers, Pinto's autobiography long has interested Catholic historians because of his intimate description of the

deeds and death of St. Francis Xavier, who inspired Pinto's conversion. In the first flush of his religious enthusiasm he disposed of his wealth acquired as a merchant, became for a time a Jesuit novice and accompanied Father Nuñez to Japan in a vain attempt to establish a mission there.

Pinto was one of the most traveled men of a most traveled nation in the greatest century of exploration. In his journeys he passed through Abyssinia, Arabia, Burma, Siam, the Malay states, Sumatra, Java, China, the Luchu islands and Japan, the last of which he claims to have discovered and to which he and his companions introduced the arquebus.

Because of its length (more than three hundred thousand words), the autobiography is said to be tedious at times, but Collis' condensation is not. Action carefully arranged keeps building up into climactic scenes such as the furious Burmese battles of elephants, cruel victory processions, and suicidal religious mania in which hundreds are ground to death beneath the wheels of an endless ceremonial procession. What with bloody fights with Mohammedan pirates, Chinese junks and Javanese foot-soldiers, there is rarely a dull moment for Pinto.

Everyone realizes that all these events could not have happened to only one man. But there are various estimates of how much of the auto-

biography is his own experience and various explanations of how and why the book was composed. Collis thinks Pinto, a man of slight education but natural genius, invented his own literary genre, in which the whole vast Asiatic scene becomes the backdrop for a sort of "pilgrim's progress" and in which his own shortcomings stand for those of the Portuguese traders in general.

Pinto thus is presented as a humanist, a "liberal Catholic," a humanitarian far superior to his times. Knowing that a frank criticism of the Portuguese and praise for the easterners would subject him to religious and political persecution, he uses the indirect and veiled criticism of a narrative, getting across his points by putting them into the conversations of his characters.

One may question whether Collis is not over-accenting the dangers of a liberalism such as Pinto's. After all, as Lewis Hanke (among others) has demonstrated in *The Spanish Struggle for Justice in the Conquest of America*, there were many like Las Casas, Vitoria, and Montesinos raising their voices quite openly in defense of the human rights of pagan peoples, who were being heard not without sympathy by Church and Crown. As Collis himself notes, it was none other than Philip II (his own sovereign after the conquest of Portugal) who pensioned Pinto and heard his story with unfeigned delight, and it was a censor for the Inquisition who gave the manuscript not only an *imprimatur* but a puff into the bargain.

Despite the biographer's sincerely tolerant outlook, he is a bit clumsy in his interpretations of Pinto's spiritual motivations and in his explanations for Christianity's failure to sweep the Orient, which he is over-inclined to ascribe to the inferiority of its external ascetical practices.

In this biography the general reader will find stirring adventure; the historian will see in stronger light the importance of the trade with the East in shaping the course of modern history and in crippling the power of Islam; the student of anthropology and comparative religion will be led to further study of Pinto's own valuable work; and the missiologist will find additional historical background for the phrasing of his contemporary problems in Japan, China and India.

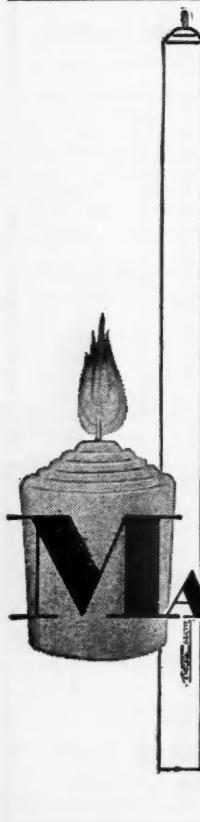
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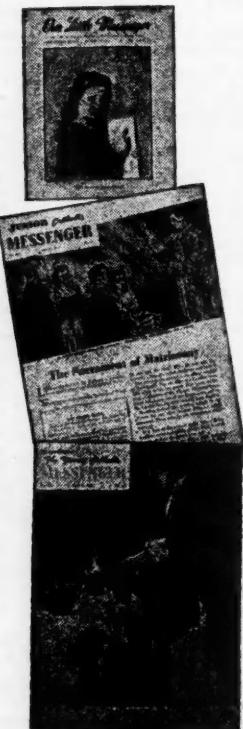
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vader and small landholder of eleventh century England, is the hero of the novel. To reviewer R. F. Grady he is clumsy, cowardly and more than a little stupid, whether on horse or afoot. The publishers say of their author that he is a man who "has traveled widely in the interests of the British Museum, is a recognized world authority on armor and is, as well, a skilled horseman." The novel confirms these statements. Unfortunately, what Mr. Duggan lacks is a gift for story telling.

THE WORD

"For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted" (Luke 14:11, XVI Sunday after Pentecost).

Power is a dangerous thing. Men are very careful when they have to deal with high-tension wires. They give a wide berth to the powerful truck on the road. They use every precaution in handling explosives. Yet all the power of the atom bomb cannot equal the destructive force that can be generated in the disordered will of man. Pride can set off a chain reaction that begins in the mind of one apparently insignificant man and ends by uniting the destructive wills of a nation. A power-crazed dictator can bring ruin to himself and his people.

That is why Jesus, who came to save us from destruction, used every occasion to warn us of the dangers of pride. The incident in today's gospel involved seeking a place of honor at table. It was a petty manifestation of pride but it offered a good chance to drive home a lesson.

So fundamental is humility in the teaching of Christ that He keeps repeating this lesson in one form or another until we have mastered it. When the seventy-two disciples returned from their first preaching campaign and showed perhaps a little

NEVILLE BRAYBROOKE, English publisher and critic, is editor of *The Wind and the Rain*, English literary quarterly.

REV. CLIFFORD M. LEWIS, S.J. is completing his theological studies at Woodstock College, Maryland.

EUGENE P. WILLING, associate editor of *Best Sellers*, is Director of Libraries, The Catholic University of America.

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too much complacency in their success, our Lord drew on His divine knowledge and said: "I saw Satan like lightning falling from heaven." It was the awful abuse of power through pride that transmuted Lucifer into Satan, the eternal adversary, and kindled the fires of hell to receive him and his rebel companions.

The essence of pride is a refusal to recognize our place with reference to God. That rebellious cry of Satan: "I will raise my throne above the Most High. I will be like God," set the pattern for every act of rebellion against God among men. When Adam and Eve reached out for the forbidden fruit, it was with the expectation of being like gods. "Adam exalted himself," said St. Aphraates, "and was humbled and reduced to the dust from which he came. Our great and glorious Saviour humbled Himself and was exalted . . ."

Why did the Son of God humble Himself? Because out of His infinite mercy He wanted to save us from destruction. Would we be like God? Then we must be like the Son of God, who said: "Learn of Me because I am meek and humble of heart and you shall find rest for your souls." Learn of Him who became a little babe for our sake. Learn of His Mother Mary, who in her divinely inspired *Magnificat* told us why God exalted her to be the channel of omnipotent power: "Because He hath had regard to the humility of His handmaid." The whole canticle is a beautiful treatise on humility. It develops the theme of today's gospel: "He hath put down the mighty from their seat and hath exalted the humble." Learn them of Mary and the humble Joseph, to whom the Lord of all became subject so that we might have an example of humility and that Christ might dwell in our midst.

Pride is the root of all evil, and humility the root of all virtue. To eradicate or root out pride we have to cultivate humility. St. Aphraates in his beautiful discourse on humility, written sixteen centuries ago in the very language of Jesus, Mary and Joseph, thus describes this virtue:

Humility, whose root is planted in the earth but whose fruits rise up in the sight of the Lord of majesty — humility, whose fruits are sweet, in which there is found mildness and chastity and joyous thoughts. Humble men are simple men, patient, beloved, righteous, just, inclined to good, considerate, tranquil and wise, peaceful, quiet, merciful, penitential, kindly, lofty of soul and mature, courteous and the most desirable of companions. If anyone loves the tree that has such fruits, his soul is blest in-

deed, for he shall abide in tranquillity, and He who has regard to the meek and humble will take up His abode in him.

This ancient description of the fruits of humility may well be taken as a picture of the Holy Family at Nazareth and as a model for our own individual and family lives. The Word made Flesh delights to dwell amongst us in our humble homes and to abide in humble hearts. "Jesus meek and humble of heart make our hearts like unto Thine." JOHN J. SCANLON, S.J.

THEATRE

IMPERISHABLE ABBEY. The destruction of the Abbey Theatre by fire a few weeks ago was a neighborhood tragedy that included residents of Paris, Berlin, New York, Copenhagen, Kansas City and probably Afghanistan among the mourners. Although the Abbey has been called an Irish theatre or a national theatre—and it was certainly the former and probably both—multitudes the whole world over have adopted it as their neighborhood theatre. Its burning was a more personal tragedy to millions than the demoli-

tion of the picture house around the corner or the film palace on Main Street would have been.

Along with expressions of regret there was everywhere the hope that the Abbey will be rebuilt. That the hope will materialize is almost as certain as higher taxes. Since the government as well as the people of Ireland have long regarded the Abbey as a national institution, politicians will be falling over each other in a rush to get their names on an appropriation bill for rebuilding the theatre.

I hope the bill that finally emerges from the parliamentary mill will leave room for private donations to the Abbey rebuilding fund. There are millions of drama lovers from San Francisco to Singapore who would prefer to have the Abbey rebuilt by popular subscription. Irish politicians ought charitably to split the difference between national pride and worldwide affection for the Abbey.

I want to see a new and more modern structure erected on the ruins of the burned-out theatre as a gesture of gratitude for the Abbey's contribution to modern drama. I want the new Abbey to be plush-lined and neon-lighted, with a marble facade and regal foyer, providing the ghosts that haunt the theatre with all the luxuries they never expected when they were alive and creating the Abbey. The

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playwrights and players who created the Abbey enjoyed few luxuries and not too many conveniences in life. A magnificent theatre, erected on the scene of their efforts, would be a partially fitting memorial.

The real Abbey will not have to be rebuilt because it has never been destroyed. When drama-lovers mention the Abbey, they are not thinking of a building that, before it was destroyed by fire, was on Abbey Street in Dublin. They are thinking of great drama and a tradition in fine acting. They are thinking of Yeats, Lady Gregory, Synge, Lennox Robinson and Seán O'Casey, and the constellation of inspired actors who performed their plays.

Yeats, one of the founders of the Abbey, was probably wiser than he knew when he insisted that the prospectus of the venture should include the statement: "We will produce no play that is not also good literature." As a result of his foresight, plays originally presented in the Abbey are dispersed in libraries from Madrid to Honolulu. They are not imperiled by the fire that destroyed their parent theatre. If they were consumed in some unimaginable holocaust, the Abbey would still remain in indelible memory.

THEOPHILUS LEWIS

FILMS

JIM THORPE—ALL-AMERICAN is a film biography of a great sports figure which has a refreshing honesty in dealing with the shortcomings of its hero and a wholesome perspective on the proper relationship of athletic triumphs to the larger pattern of life in general.

Thorpe was a rebellious, unsociable Indian from an Oklahoma reservation who found in athletics, for which he had enormous natural talent, the first congenial and useful outlet for his unchanneled energies. At the Carlisle Indian School he became first a one-man track team, then the All-American sparkplug of Pop Warner's giant-killing football eleven, and finally climaxed his spectacular feats by taking an unprecedented first in both the decathlon and pentathlon in the 1912 Olympics.

But abruptly the pattern changed. For having played semipro ball one summer to earn his keep between school years, Thorpe was accused of professionalism and stripped of his Olympic prizes. The coaching job he had been offered was withdrawn. He turned to playing professional football

where his smouldering resentment against the world made him increasingly difficult to handle. With the death of his young son, in whom reposed all his hopes for the future, he took to drink and hit bottom. Out of these tribulations, however, came a serenity and a useful purpose in life.

Burt Lancaster, who is a most likeable actor besides being a fine athlete, brings Thorpe to life very satisfactorily. Charles Bickford, Phyllis Thaxter and other members of the cast are equally genuine and unglamorized. The sports sequences are excellently and excitingly staged but *adults* should like the picture particularly because validly, without preaching, it makes the point that it is more important to be a successful human being than a successful athlete. (Warner)

IRON MAN is a sports story which is a different kettle of fish. Its hero (Jeff Chandler) is a powerful, good-natured, not overly bright coal miner who is cajoled by his shrewd and unscrupulous brother (Stephen McNally) and his money-loving sweetheart (Evelyn Keyes) into becoming a prize-fighter. It soon develops that he will go far as a fighter because he has a "killer" instinct—when he has absorbed enough punishment in the ring he loses control of himself and acts as though he is out to kill his opponent. According to the film this kind of fighter is very good for box-office receipts. The picture also advertises to the more obvious sordid aspects of the boxing racket, such as crooked managers, fixed fights and crowds howling for blood. Nonetheless its attitude in general is uncritical. In the story the hero's main problem and heartache is that the crowd doesn't like him. When he finally loses his heavyweight crown in a fair fight with a clean-cut lad (Rock Hudson) from his home town and the crowd applauds him for the first time, a happy ending is achieved. *Adults* should find this a fairly competent but muddle-headed treatment of a very dirty business.

(Universal-International)

THE LAW AND THE LADY is a re-working of the twice-before-filmed *The Last of Mrs. Cheney* with Greer Garson playing the lady thief whose decency eventually gets in the way of her business. The revamping process adds several subplots, unfortunately subtracting at the same time both the play's point and its saving light touch. *Adults* may be diverted by Michael Wilding's deft way with a comedy line or by Marjorie Main's raucous performance as a likeable if frankly vulgar social climber, but they will probably find the rest of the picture pretty tedious going. (MGM)

MOIRA WALSH

CORRESPONDENCE

The graduate in the parish

EDITOR: Before putting my thoughts on paper, I conducted something of a survey by passing "John Caughlan" Feature "X" (AM. 7/8) around among the Catholic college graduates in our office. The rather general reaction was that he had criticized the college graduates for a fault (snobbishness) for which priests are most often criticized by the laity; and for another (identifying wealth with superiority) which is part of our materialistic culture and affects clergy and laity alike.

Intellectual snobbery is one of the most annoying traits displayed by many of the clergy. Some treat the Catholic layman, even if he is a college graduate, as if he were someone with an IQ of seventy-five who had been pushed out of the sixth grade at the age of sixteen.

It seems to me that "John Caughlan" is too hard on the Catholic graduate for his attitude toward parish activities, Catholic Action, the lay apostolate, etc. We have looked to the clergy for leadership and guidance and have not found them. Those of us who have been interested in spreading the knowledge and practice of the Church's radical and revolutionary social teaching often find the clergy apparently on the other side of the fence.

New York, N. Y. JOHN CAREY

EDITOR: The parish priest has a right to expect college graduates to be active in parish affairs, but don't the graduates in turn have a right to be made welcome when they try to join parish activities?

All too often they meet apathetic and downright "chip-on-the-shoulder" attitudes from fellow-parishioners and even from priests. My own pastor has told me more than once that he can see no sense in sending women to college.

Our parish has more activities than many others, but there just isn't any organization suitable for me. I'm either too young, or too old, or too female or too single. As a result, I've turned my energies to a club organized across parish lines and comprising Catholic young people of my own age group and similar tastes. And there I'll stay, along with my friends who have had similar experiences in other parishes, until someone puts the Welcome mat out in front of our parish hall and guarantees that it will not be jerked from under me.

Bloomfield, N. J.

P. F.

EDITOR: The Catholic graduate and the Catholic layman are puzzled. On the one hand, Pope Pius XII, in his allocution to the American Cardinals and others on Feb. 20, 1946, said:

The faithful, and more precisely the laity, are in the front line of the Church's life . . . Accordingly they—especially they—must have an ever clearer sense not only of belonging to the Church, but of being the Church, the community of the faithful on earth under the guidance of the common head, the Pope, and of the bishops in communion with him.

On the other hand, after some years of disillusioning experience the layman feels that his efforts in parochial activity or Catholic Action of any kind are neither necessary nor vital. He does nothing because he has so little to do.

"John Caughlan" offers in evidence the fact that none of the seventy-five college graduates in his parish would attend a study group. Since adult education, to be most productive, should be geared to the occupation, talents or special interests of those undertaking it, maybe this group could not find a satisfactory answer to the two questions: Study what? And why?

The late Cardinal Suhard of Paris, in *Growth or Decline*, wrote: "The parishes remain the basic communities of the Church, provided they become more hospitable and more adapted to contemporary needs." This principle of adaptation to modern needs calls for an earnest, objective study by clergy and laity alike.

CLEMENT P. QUINN

Saginaw, Mich.

EDITOR: Our parish is a classic example of parish inertia. We have the usual Mothers' Club, Ladies' Auxiliary, Holy Name Society, etc. They all follow much the same pattern. Their chief activity seems to be fund-raising for purposes prescribed by the Moderator.

We have a young people's dance, run by an apathetic Moderator and a secretary. Some interested parents obtained the services of a professional to run the dances. They offered a rotating committee of mothers to serve refreshments, etc. There was no cooperation from the Moderator. He was not interested in this idea.

We have no parish organization to call on the sick, to meet new parish-

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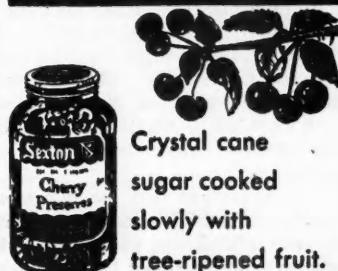
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ioners, to help converts feel at home; no parish clinics to help the poor, to advise adolescents, alcoholics and those with marital difficulties. Yet there is an urgent need for these right now.

Those Catholic graduates who are accused of being apathetic seek social work. They find it outside the parish—in guilds for making layettes for the poor, in the Catholic Family Institute, in labor schools, in helping in hospitals, in assisting the Army chaplain at the fort, etc.

Chicago, Ill.

F. A.

EDITOR: My husband and I have been interested in having a Cana Conference in our parish. Through such meetings the interest of young people might be diverted to higher things than the "fast buck" and TV. When we put the matter up to the pastor, his reply was: "We're not going to have any of that nonsense in this parish. A lot of young whipper-snappers just out of the seminary talking about sex and shocking the older women."

Every month of the school year there is a meeting of the PTA—an association without lay officers. The Sister-principal of the school is Moderator and the pastor is Assistant Moderator. The meetings, held in a theatre-like hall, consist of an address by some professional educator and an airing of complaints about the children's conduct.

We are on friendly terms with our pastor. We are on time for Sunday Mass. My husband is a Holy name member in good standing. I regularly attend the choir. But as far as parochial interests are concerned, we "might as well be in Patagonia."

Address withheld.

H. W.

EDITOR: I believe that "John Caughlan" is right in placing on the college a large part of the blame for the failure of graduates in the parishes. However, I want to report a ray of hope.

An important part in bringing graduates into active participation in church activities can be played by the diocesan Councils of Catholic Youth and by the National Federation of Catholic College Students. Both are dedicated to the development of leadership.

It is important that *the two work together*. NFCCS alone can tend toward snobbishness, particularly if its activities are restricted to the college level and limited to a few students who have a grand time cutting classes and going off to conventions a couple of times a year.

Here in San Antonio Archbishop Robert E. Lucey has restricted his mandate for Catholic Action among youth organizations to affiliated units

of the Archdiocesan Council of Catholic Youth. This means that the student bodies of our colleges are affiliated with the CCY as well as with NFCCS. This should improve the caliber of leadership among our Catholic college graduates.

THOMAS PAPE
San Antonio, Texas

EDITOR: Since Catholic graduates have not been schooled to be different from their non-Catholic fellow-citizens, they become, like them, Sunday worshipers, content with the mere essentials of Catholic life. They have not been forearmed for the struggle with the world, nor adequately forewarned that they must be singular, not secular.

They learn well to imitate the prudence of the children of this world, but how well do they learn that this is but a shadow of the prudence that should be theirs as children of light?

To my mind the Catholic graduate has often been cheated. He is unprepared in respect to making his life a life in Christ and the Church. How much chance has he of becoming a saint—and what else is so important—if he is trained to be the common denominator?

GEO. SALLAWAY, JR.
Scarsdale, N. Y.

EDITOR: Two questions present themselves to my mind:

1. Is the Catholic college graduate's *raison d'être* to substitute for priests and nuns in instructions?

2. Is the Catholic graduate's final object to make himself (or herself) available and useful around the parish rectory?

Being a diocesan parish priest myself, I am of the opinion that if the regular clergy in the classrooms were more circumspect in expressing themselves and refrained from snide remarks about the intelligence of their fellow-priests in the sun-baked vineyard, it would conduce to more respectful conduct on the part of graduates later on when dealing with the parish clergy.

Neither seminary professors nor college professors know it all. Until they do, a little more mutual admiration could well be the foundation of active and charitable cooperation.

FATHER Y.
Cleveland, Ohio

EDITOR: Because the college graduate does not leap from his commencement exercises into the bosom of parish activity, he stands accused of intellectual and social snobbishness. This accusation invites examination.

Snobbishness is an unfortunate term for the natural human desire to seek companions of similar interests. Musicians tend to associate with musicians,

lovers, educators with people of learning and sportsmen with devotees of this or that sport. If, however, by snobbishness is meant pretentiousness and conceit, it is as common among the poor and uneducated as among the rich and the educated.

Perhaps the principal contribution of the Catholic college graduate does not lie in parish work. His feet have been already turned toward those outer fields—public affairs, science, literature, education—where his influence should reach out to those unfamiliar with Catholicism. His life may be no less dedicated to God because it is mostly spent beyond the grass-roots of the parish.

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EDITOR: What are our colleges doing to provide leadership for parish life?

Browsing through past volumes of AMERICA, I came across the following from the pen of the late Fr. Paul L. Blakely (1/31/31, p. 408):

. . . has religion become the college Cinderella?

Are we relegating religious instruction to a stray half-hour here and there not occupied by subjects of higher importance such as biology or civics? . . .

Are we putting that instruction into the hands of some grave Father bowed down by years, merits, rheumatism and partial deafness? Are the future mistresses of our Catholic homes sitting at the feet of some venerable Mother received into the community by the Foundress in 1868?

In a later volume AMERICA editorialized, very much to the point (9/21/40, p. 658):

The college does not and should not educate the individual for himself alone. It trains and educates the individual to use his personal talents in a manner to play his part as a socially-minded member of the human family. It is training not only for individual success, but also for social success, which means social service (emphasis mine).

I think that the following questions arise from the foregoing: 1) Does the Catholic college give its students clear, practical criteria for parochial participation and leadership? 2) Are the clergy prepared to accept the exercise of leadership by Catholic graduates? 3) What kind of lay leadership is acceptable from Catholic graduates? 4) Is the graduate's leadership to be accepted, or merely tolerated?

Perhaps the Catholic college graduate may have more reason than the pastor to complain of disillusionment.

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